Thamratul Fiqh

An easy book containing 1025 simple laws

For children

Hadhrat Maulana Thameer ud Deen Qaasimi

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Specialties of Thamratul Fiqh

1. Most of the rulings in this book are taken from Nur ul Idaah.
2. It contains all the rulings from Purity to Hajj.
3. Each chapter is divided into 6 parts
4.
    a. The number of obligatory actions
    b. The number of compulsory actions
    c. The number of Sunnat actions
    d. The number of desirable actions
    e. The number of nullifiers
    f. The number of undesirable actions
5. Each item in every chapter is numbered
6. It is beneficial for children. They should be made to count and learn all the rulings

7. It is beneficial for Imams, they should count and explain the rulings to the people
8. It is beneficial for those in Jama'at. They can learn the etiquettes of Gasht etc.
9. It is beneficial for the Hujjaaj, they can learn the obligatory and Sunnat actions of Haj and Umrah
10. The book is very easy
11. It can be easily remembered
12. It contains the common day rulings
13. All unnecessary rulings have been taken out
14. Good guide book for prisoners.

Dedication

Hadhrat Maulana Ilyas Desai

Khatib at Masjid Ma'had ush Shuhadaa', Preston, England

There are very few people in the world that showed great love to me and showered the rain of affection and liking that cannot be forgotten throughout life. One of these people is Hadhrat Maulana Ilyas Desai. This Allaah conscious scholar is the brother in law and cousin of

Hadhrat Maulana Shu’ayb Desai. Like Hadhrat Maulana Shu’ayb he also showers the rain of goodness upon the poor and destitute of Jhar Khand. There is great effort done to send Zakaat and charity to this locality. He keeps the envelopes throughout the year. May Allaah I grant him great recompense for this. Aameen, O Rabb of the worlds.

Hadhrat has concern day and night for the youth. He desires that every youngster should become religious and they should perform Salaat. Therefore he has a number of weekly programs and lectures until one in the morning. In Ramadhaan he performs Tahajjud and optional Salaat throughout the night. More than a hundred youth participate with him. In this time when the youth are lost, this effort of Hadhrat is worthy of great appreciation.

When this lowly one was busy writing the commentary of Hidaayah, then Hadhrat Maulana Ilyas Saaheb repeatedly requested that such a Fiqh book should be arranged for the younger children that,

1. Would be very easy
2. The children can memorise it
3. The Imams can at one glance look at the number of Sunnat actions in Wudhu’ or how many

compulsory actions there are in Salaat. They should count it on their fingers and explain it to those attending Salaat

4. The youngsters going out in Jama'at can easily learn the obligatory actions, compulsory actions and Sunnat actions of Wudhu', Salaat and Fasting

5. The book is very small but it encompasses the rulings until Hajj so that the Hujjaaj can benefit from it

Hadhrat continually requested for a valuable and easy book and on account of being occupied I continuously promised. In fulfilment of this promise, this book was prepared and we take the honour of dedicating it to Hadhrat. Du'aa' is made that upon his request Allaah I blesses it with great acceptance and make it a means of great reward for them both.

Thamir ud Deen Qaasimi

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Wudhu

The 4 obligatory actions of Wudhu:

1. It is obligatory to wash the face
2. It is obligatory to wash the arms including the elbows
3. It is obligatory to wash the feet including the ankles
4. It is obligatory to make Masah of a quarter of the head

[Madhmadha refers to putting water in the mouth and gargling. Istinshaaq refers to putting water into the nose.]

The 18 Sunnat acts in Wudhu:

The meaning of Sunnat is that it is better (rewarding to do,habitually to leave is sinful) to do it and there is no sin in leaving it out. There are no compulsory actions in Wudhu.

1. It is Sunnat to wash both hands up to the wrists
2. It is Sunnat to recite 'Bismillaah' in the beginning
3. It is Sunnat to use the Miswaak. If one does not have a Miswaak, then one can rub the teeth using ones finger
4. It is Sunnat to gargle thrice
5. It is Sunnat to put water into the nose thrice
6. If one is not fasting, then it is Sunnat to gargle and rinse the nose properly
7. It is Sunnat to take a handful of water and pass the wet fingers through a thick beard beginning from the bottom
8. It is Sunnat to make Khilaal of all the fingers
9. It is Sunnat to wash each limb thrice
10. It is Sunnat to make Masah of the entire head once

11. It is Sunnat to make Masah of the ears using the water of the head
12. It is Sunnat to rub the body
13. It is Sunnat to wash one limb after the other in a continuous motion
14. It is Sunnat to make the intention
15. It is Sunnat to perform Wudhu’ in sequence
16. It is Sunnat to begin from the right and from the fingertips
17. It is Sunnat to begin Masah from the front of the head
18. It is Sunnat to make Masah of the nape

The 14 desirable actions of Wudhu:

Desirable means that these actions do not have the status of Sunnat, but are desirable. They hold the status of etiquette. There will be increase in reward if one does them and there is no problem if they are not done.

1. It is desirable to sit on a high place
2. It is desirable to sit facing the Qiblah

3. It is desirable not to take help from another without necessity
4. It is desirable not to speak worldly things
5. It is desirable to make the intention in the heart as well as verbally
6. It is desirable to recite the narrated Du’aa’s
7. It is desirable to recite ‘Bismillaah’ and the Du’aa’ when washing every limb
8. It is desirable to place the little finger into the holes of the ears
9. It is desirable to shake/move a ring that is loose, even if water by itself reaches
10. It is desirable to put water into the mouth and into the nose using the right hand
11. It is desirable to clean the nose using the left hand
12. It is desirable to perform Wudhu’ before the time if there is no excuse
13. It is sunnat to recite the Kalimah of Testimony after Wudhu’

14. It is sunnat to stand and drink the left over water of Wudhu’ and to recite the Du’aa’ (اللهم اجعلنی من التوابین واجعلنی من المتطهرین)

The 6 undesirable actions of Wudhu:

1. It is undesirable to use more water than necessary
2. It is undesirable to use water sparing
3. It is undesirable to splash water onto the face
4. It is undesirable to speak of worldly matters during Wudhu’
5. It is undesirable to take help from others without an excuse
6. It is undesirable to perform Masah thrice – each time with new water

The Wudhu breaks on account of 12 things:

1. The Wudhu’ breaks if something comes out from the front or back private parts
2. Wudhu’ breaks when a woman gives birth, even if no blood comes out

3. Wudhu’ breaks when flowing impurity comes out from any part of the body

   3.1 If a drop of blood comes out when giving an injection the Wudhu’ breaks

4. The Wudhu’ breaks when vomiting a mouthful of food or water

5. Wudhu’ will break if blood is more than or equal to the saliva

6. Wudhu’ will break if one sleeps while the back passage is not fixed firmly on the ground

7. The Wudhu’ will break if the back passage lifts off the ground while sleeping

8. Wudhu’ breaks if a person falls unconscious

9. Wudhu’ breaks if a person goes mad

10. Wudhu’ breaks when a person becomes drunk

11. Wudhu’ breaks by laughing aloud in a Salaat that has Ruku’ and Sajdah in it

12. Wudhu’ will break if a male rubs his private part on the private part of a woman while there is no cloth in between with passion

The Wudhu does not break by 14 things:

1. Blood became apparent on the body and did not flow. The Wudhu' will not break
2. A person took out blood for a sugar test and did not flow. The Wudhu' will not break
3. A little blood became apparent by scratching and it did not flow. The Wudhu' will not break
4. A little blood became apparent on the haemorrhoids and it did not flow. The Wudhu' will not break
5. A little blood became apparent on a wound that did not flow. The Wudhu' will not break
6. By the flesh cutting cut and falling off without any blood flowing then the Wudhu' is not broken
7. The Wudhu' will not break by worms coming out of a wound, the ears and nose
8. A male's Wudhu' does not break if he touches his private parts
9. The Wudhu' does not break by touching a woman

10. The Wudhu’ does not break by vomiting less than a mouthful

11. The Wudhu’ does not break if one vomits a mouthful of phlegm,even if be mouth-full

12. The Wudhu’ does not break if a sleeping person shook but his back passage did not lift off the ground

13. The Wudhu’ does not break if a person sleeps with his back passage fixed on the ground

14. The Wudhu’ will not break if a person sleeps in the condition of Qiyaam, Ruku’, Sajdah and Qa’dah

[If so much blood comes out that flows on the body, the Wudhu’ will break, not if less than this came out]

The Chapter on Ghusl (Bath)

Ghusl becomes obligatory by 6 things:

1. Ghusl becomes obligatory if one experiences a wet dream

2. If a male places his private part into the front or back passage of a woman such that the head of his private part goes in, then Ghusl becomes obligatory whether he ejaculates or not

3. If a person has intercourse with a dead person or animal until he ejaculates, Ghusl will become obligatory upon him

4. After waking up, a person had conviction that he had ejaculated, then Ghusl will become obligatory

5. Ghusl becomes obligatory when menstruation finishes

6. Ghusl becomes obligatory when post birth bleeding stops

Ghusl does not become obligatory by 7 things:

1. Ghusl does not become obligatory if Madhi comes out

2. Ghusl does not become obligatory if Wadi comes out

3. A person though he had a wet dream but there is no liquid, so Ghusl will not be obligatory

4. Ghusl does not become obligatory if a person administered medicine through the back passage

5. Ghusl does not become obligatory by putting the finger into the front or back private parts

6. A person had intercourse with an animal or dead person, as long as he does not ejaculate, Ghusl will not become obligatory

7. A male rubbed his private part on top of the female private part but did not ejaculate, Ghusl will not become obligatory

[A thin liquid comes out of the male private part when it becomes erect, this is called Madhi. Wadi is a thin liquid that comes out after urinating. Wet dream is when Mani (sperm) comes out without having intercourse. Huqnah refers to enema – administering medication through the back passage. Inzaal refers to ejaculation of sperm. Haydh is the monthly menstrual blood flow of a woman. Nifaas is post birth blood]

6 things are obligatory in Ghusl:

1. It is obligatory to gargle

2. It is obligatory to put water into the nose

3. It is obligatory to wash the entire body once
4. It is obligatory to make the water reach those places that could easily be reached
5. It is obligatory to put water into the hole pierced into the ear or nose and it has not joined
6. It is obligatory to put water onto the beard, moustache and hair of the head
7. It is not obligatory upon women to put water into her locks, it is forgiven

The Sunnats of Ghusl are 12:

1. It is Sunnat to recite Bismillaah in the beginning
2. It is Sunnat to make the intention
3. It is Sunnat to wash both hands up to the wrists
4. It is Sunnat to wash the impurity that is on the body
5. It is Sunnat to wash the private parts
6. It is then Sunnat to perform Wudhu’ like is done for Salaat
7. It is Sunnat to pour water over the body thrice

8. It is Sunnat to pour water first over the head
9. It is then Sunnat to pour water over the right shoulder
10. It is then Sunnat to pour water over the left shoulder
11. It is Sunnat to rub the body
12. It is Sunnat to wash in a continuous motion-wash one part immediately after the other

Ghusl is Sunnat for 4 things:

1. Ghusl is Sunnat for Jumu’ah Salaat
2. Ghusl is Sunnat for the Salaat of the two Eids
3. Ghusl is Sunnat for Ihraam
4. Ghusl is Sunnat for the Hujjaaj in Arafaat after Zawaal

Tayammum

There are 3 obligatory actions in Tayammum:

1. It is obligatory to make the intention in Tayammum

2. To strike the ground twice, to wipe the entire face after the first
3. To wipe the arms including the elbows after striking the ground the second time

There are 6 conditions for Tayammum to be correct:

If these 6 conditions are found, the Taymmum will be correct, otherwise not

1. There should be an excuse for Tayammum to be correct, like being far from water
2. Tayammum should be done on pure item that is of the species of the earth like sand, clay, bricks
3. All the places should be covered by the Masah
4. The entire hand or most of the hand should be used to make Masah of the hands and face
5. The nullifiers of Tayammum should not be present when making Tayammum like menstruation and post birth bleeding
6. There should not be anything that stops Masah on the hands and face like fat etc. Tayammum will then be correct

There are 7 Sunnat acts in Tayammum:

1. It is Sunnat to recite Bismillaah in the beginning
2. It is Sunnat to do the Tayammum in sequence
3. It is Sunnat to do it continuously
4. It is Sunnat to begin from the fingers after striking the hands on the ground
5. It is Sunnat to dust off the hands
6. It is Sunnat to keep the ring loose

There are 6 conditions for Masah upon the socks to be correct:

1. The socks should be worn after washing both the feet
2. The socks should cover the ankles
3. It should be possible to walk for some distance wearing those socks
4. One sock should not be torn to the extent of three small toes
5. The socks should be able to fit on the foot without tying them

6. The socks should be so thick that it stops water from seeping through. Then Masah upon them will be correct

4 things break the Masah:

1. That which breaks Wudhu' also breaks Masah
2. If the entire sock is removed or most of it until the shin of the sock, the Masah will break
3. The Masah will break if water reaches most part of a foot
4. If the time period of Masah expires, the Masah will break.

7 things are Haraam during menstruation and post birth bleeding:

1. It is Haraam to perform Salaat
2. It is Haraam to fast
3. It is Haraam to recite a single verse of the Qur'aan
4. It is Haraam to touch the Qur'aan without a cover
5. It is Haraam to enter a Masjid

6. It is Haraam to perform Tawaaf
7. It is Haraam to engage in intercourse

5 things are Haraam while in the state of major impurity:

1. It is Haraam to perform Salaat
2. It is Haraam to recite the Qur'aan
3. It is Haraam to touch the Qur'aan without a covering
4. It is Haraam enter a Masjid
5. It is Haraam to perform Tawaaf

3 things are Haraam if one does not have Wudhu:

1. It is Haraam to perform Salaat
2. It is Haraam to perform Tawaaf
3. It is Haraam to touch the Qur'aan without a covering

SALAAT

If 3 conditions are found, Salaat becomes obligatory:

1. A person should be a Muslim
2. A person should be mature
3. A person should be sane, not mad

The 5 times of Salaat:

1. Fajr...From true dawn until sunrise
2. Zuhr...From Zawaal-when the sun is at its highest point- until the shadow of everything becomes twice its size
3. Asr...From the time that the shadow of everything is twice its size until sunset
4. Maghrib...From sunset until the whiteness on the horizon goes away
5. Esha...From after the whiteness in the sky goes away until true dawn

The undesirable times are 3

1. From sunrise until it rises to a considerable height
2. From the time the sun reaches its zenith until it moves (towards the west)
3. From the time that the sun changes colour until sunset

There are 6 obligatory actions before Salaat:

1. The body should be pure from Hadath (requiring Ghusl or Wudhu') and impurity
2. The place of Salaat should be pure
3. The private areas should be covered
4. The clothing should be pure
5. The person should make the intention
6. A person should face the Qiblah

There are 7 obligatory actions in Salaat:

If one of the obligatory actions are not done, the Salaat will not be valid

1. It is obligatory to say Takbeer e Tahreema
2. It is obligatory to stand (Qiyaam)

3. It is obligatory to recite Qur’aan (Qira’ah)
4. It is obligatory to make Ruku’
5. It is obligatory to make Sajdah
6. The final sitting is obligatory
7. It is obligatory to come out of Salaat with ones intention

16 things are necessary for Salaat to be correct:

1. To perform Salaat on time
2. A person should have conviction that the time has entered
3. A person should say the Takbeer e Tahreema in such a way that he can hear it himself
4. The follower (Muqtadi) should make the intention of following
5. The obligatory or compulsory Salaat being performed should be specified
6. In obligatory and compulsory Salaat, standing is obligatory, not in optional Salaat

7. Sajdah should be made on such a surface that is firm and the forehead can stay on it
8. The place of Sajdah should not be higher than the place of standing by a measure of half a hand
9. To keep a few toes on the ground in Sajdah
10. To perform Ruku’ before Sajdah
11. When getting up from the first Sajdah, then a person should go close to the sitting posture
12. To perform the second Sajdah
13. To sit in the final sitting for the duration of Tashahhud
14. To perform the final sitting after all the other fundamentals
15. To perform all the postures in a wakeful state
16. A person should believe in the status of Salaat and the obligation of all the obligatory duties

There are 19 compulsory actions in Salaat:

The status of compulsory is lower than obligatory and higher than Sunnat. If they are left out, Sajdah Sahwa will become compulsory.

1. It is compulsory to recite Surah Faatiha
2. It is compulsory to join a Surah in two Rak'ats of an obligatory Salaat.
3. It is compulsory to join a Surah in every Rak'at of an optional Salaat.
4. It is compulsory to read the Qira'ah in the first two Rak'ats.
5. It is compulsory to recite Surah Faatiha before the Surah
6. It is compulsory to make Sajdah on the nose together with the forehead
7. It is compulsory to perform the second Sajdah
8. It is compulsory to perform all the postures with composure (Itminaan)
9. The first sitting is compulsory
10. It is compulsory to recite Tashahhud in the first sitting
11. It is compulsory to recite Tashahhud in the final sitting

12. It is compulsory to stand up immediately after Tashahhud in a 3 or 4 Rak'at Salaat, i.e. Durud Sharif should not be recited
13. It is compulsory to say the words 'As Salaam'
14. It is compulsory to recite the Du'aa' of Qunoot in Witr
15. It is compulsory to begin every Salaat with Takbeer.
16. The Imam should recite the Qira'ah loudly in the first two Rak'ats of Fajr, Maghrib and Esha
17. The Imam should recite the Qira'ah in-audibly (softly) in all the Rak'ats of Zuhr and Asr
18. It is compulsory to recite the Qira'ah in-audibly in the third Rak'at of Maghrib and in the third and fourth Rak'at of Esha.
19. It is compulsory to recite the extra Takbeers in the first and second Rak'ats of the Eid Salaat

There are 50 Sunnat actions in Salaat:

The meaning of Sunnat is that it is better to do it. If it is not done, Sajda Sahwa will not become necessary, the Salaat will be done-valid.

The Sunnat actions of Qiyaam are 16

1. Men should lift their hands up to the ears at the time of Takbeer e Tahreema
2. It is Sunnat to keep the fingers open-leave it natural state not to close them
3. It is Sunnat for the follower (Muqtadi) to join his Takbeer to that of the Imam-on condition it is not before the Imaam
4. It is Sunnat for males to place the right hand on top of the left below the navel
5. Women should place their hands on the chest without tying them
6. It is Sunnat to recite Thana (سبحانك اللهم)
7. It is Sunnat to recite Ta'awwudh for Qira'ah
8. It is Sunnat to recite 'Bismillaah' at the beginning of every Rak'at
9. It is Sunnat to say Aameen
10. It is Sunnat to say 'Rabbana lakal Hamd'
11. It is Sunnat to recite all of these softly

12. At the time of Tahreema it is Sunnat to stand up straight without bending the head

13. It is Sunnat for the Imam to say the Takbeer loudly

14. It is Sunnat to stand with the feet moderately apart in Qiyaam, not keeping them too far apart or too close to each other-having a four finger gap

15. It is Sunnat to recite from the Tiwaal Mufassal in Fajr and Zuhr, from the Awsaat Mufassal in Asr and Esha and from Qisaar Mufassal in Maghrib To recite from the following after Surah Fatiha. a. Tiwale Mufassil (long Surahs) in the Fajr and Zuhr. (i.e those Surahs from and including "Surah Hujuraat" up to "Surah Burooj") b. Aswaate Mufassil (medium length Surah) in Asr and Esha (i.e. those Surahs from and including "Surah Burooj" up to "Surah Bayinah") c. Qisaare Mufassil (short Surahs) in Maghrib Salaat (i.e. those Surahs from and including "Surah Bayyinah" up to the end of the Noble Quraan).

    The above Surahs are applicable to a Muqeem (non Musafir). A Musafir may read any Surah.

16. It is Sunnat to lengthen the first Rak'at of Fajr

The Sunnat actions of Ruku' are 10:

17. It is Sunnat to say the Takbeer for Ruku'
18. It is Sunnat to recite the Tasbeeh thrice in it
19. It is Sunnat to hold firmly the knees using the hands
20. It is Sunnat to keep the fingers spread wide apart.Grasping by spreading the fingers. Women should not keep them spread out.
21. It is Sunnat to keep the calves straight
22. It is Sunnat to keep the back spread out in Ruku'
23. It is Sunnat to keep the head in line with the buttocks in Ruku'
24. It is Sunnat to recite Tasmee' (سمع الله لمن حمده) aloud for the Imaam
25. From Ruku' it is Wajib to stand up completely (perform Qaumah)
26. After this, to stand with composure is Wajib

The Sunnat actions of Sajdah are 14:

27. In Sajdah, first the knees should be placed on the ground, then the hands and then the face
28. It is Sunnat to stand up in the opposite sequence
29. It is Sunnat to say Takbeer to go into Sajdah
30. It is Sunnat to say Takbeer to get up from Sajdah
31. It is Sunnat to perform the Sajdah in between the palms
32. It is Sunnat to say Tasbeeh thrice in Sajdah
33. Men should keep their stomachs away from the thighs, the elbows away from the sides and the arms away from the ground
34. Women should lower themselves and join the stomach to the thighs-this is Wajib
35. It is Sunnat to sit in Jalsa between the two Sajdahs
36. In Jalsa, the hands should be placed on the thighs like in Qa’dah, this is Sunnat
37. It is Sunnat to spread the left foot and keep the right foot upright and to sit on it

38. Women should sit on the buttocks – this is Sunnat

39. In At Tahiyyaat, the finger should be lifted at ‘La ilaaha’ and it should be dropped at ‘Illa Allaah’

40. It is Sunnat to recite Surah Faatiha in the last two Rak’ats

The Sunnat actions of Qa’dah are 10:

41. It is Sunnat to recite Durud upon Rasulullaah ρ in the final sitting

42. It is Sunnat to make Du’aa’ using the words of the Qur’aan and Hadith

43. It is Sunnat to first turn the face to the right and then to the left for Salaam

44. The Imam should make the intention of Salaam to the men and the guarding angels

45. The follower should make intention of the angels and the people on that side where he makes Salaam

46. A person performing Salaat alone should make intention of only the angels, this is Sunnat

47. It is Sunnat to make the second Salaam softer compared to the first

48. The follower should make Salaam together with the Salaam of the Imam,on condition that it must not be before the Imaam

49. It is Sunnat to begin Salaam from the right

50. The Masbooq (latecomer) should wait for the Imam to complete, this is Sunnat

The desirable actions of Salaat are 10:

The meaning of desirable is that they are not on the level of Sunnat. There will be an increase in reward if done and there is no problem if they are left out

1. It is desirable for men to take their hands out of the sleeves at the time of Takbeer if the sleeves are long

2. It is desirable for a person to keep his gaze focused on the place of Sajdah when standing

3. It is desirable to look at the feet during Ruku'

4. It is desirable to look at the top part of the nose in Sajdah

5. It is desirable to look in the lap-on the knees-when sitting
6. It is desirable to look at the shoulders when making Salaam
7. It is desirable to suppress a cough as much as possible
8. It is desirable to close the mouth when yawning
9. It is desirable to stand up until not later than when ‘Hayya alal Falaah’ is called out in the Iqaamah
10. The Imam should begin the Salaah when ‘Qad Qaamat is Salaah’ is called out or after it

[The meaning of standing when ‘Hayya alal Falaah’ is called out is that a person should not delay, there is no problem in standing before that]

There are 13 conditions so that it is correct to follow the Imam:

If these conditions are found, it will be correct to follow the Imam, otherwise not

1. The follower should make the intention for following the Imam at the time of Tahreema

2. The heels of the Imam should be ahead of the follower
3. The Imam should not be performing a Salaat of a lower status than that of the Muqtadi
4. The Imam and follower should be performing the same obligatory Salaat
5. There should not be a row of women between the Imam and the follower
6. There should not be a small river/stream in which a small ship can sail
7. There should not be a road in between in which a car can pass
8. There should not be such a wall in between on account of which a person will be confused about the movements of the Imam
9. The Imam should not be mounted and the Muqtadi be on the ground
10. The conveyance of the Muqtadi should not be separate from the conveyance of the Imam
11. The ship of the Imam and Muqtadi should not be separate

12. If the follower has conviction that the Salaat of the Imam is nullified then it will not be correct to follow him

13. In a Salaat of 4 Rak'ats that is Qadhaa', a Muqeem should not lead a traveller

18 things cause congregation to be missed:

1. There is severe rain due to which it is difficult to go
2. Severe cold
3. Fear
4. Intense darkness
5. Imprisonment
6. Being blind
7. Paralysis
8. If ones hands and feet are cut off
9. Sickness
10. A sitting person cannot walk
11. Mud on the road

12. Crippled

13. Advanced age

14. There is fear of the rulings of Deen being left out and no hope of getting it again

15. A person has severe hunger and food is present

16. Preparation for journey

17. Looking after the sick

18. Severe winds at night

If there are winds during the day, the ruling of participating in the congregation will not fall off

The principle regarding nullification of Salaat:

1. The Salaat will become nullified if such a sound comes out on account of happiness or sadness that becomes a sentence spoken by people

2. If a person speaks the talk of man, the Salaat will become nullified

3. ‘Amal e Katheer, that work done with both hands and someone from far feels that this person is not performing Salaat. Salaat will be nullified by this

4. By eating or drinking something from outside the Salaat will be nullified
5. If the entire chest turns away from the Qibla, the Salaat will be nullified
6. If the Wudhu’ breaks in Salaat, the Salaat will be nullified-wilfully breaking the wudhu

The Hadith for the above mentioned principles is,

عن زيد بن ارقم قال كنا نتكلم في الصلوة ، يكلم الرجل صاحبه وهو الى جنبه في الصلوة حتى نزلت (وقوموا لله قانتين) سورة البقرة فامرنا بالسكوت ونهينا عن الكلام . مسلم باب تحريم الكلام في الصلوة ونسخ ما كان من اباحته ص ٢١٩ أبو داؤد باب النهى عن الكلام في الصلوة ص ١٤٤ ترمذى باب في نسخ الكلام في الصلوة ٩٢

From this Hadith we learn that it is not permissible to speak during Salaat

Even if a person answers Salaam given by someone, his Salaat will break. The following Hadith is proof,

عن معاوية بن حكم السلمى قال بينا انا اصلى مع رسول الله صلى الله عليه وسلم اذ عطش رجل من القوم فقلت يرحمك الله فرماني القوم بابصارهم فقلت واثكل أمياه! ما شانكم؟ تنظرون الى فجعلوا يضربون بايدهم على افخاذهم فلما رأيتهم يصمتوني لكني سكت فلما صلى رسول الله صلى الله عليه وسلم قال ان هذه الصلوة لا يصلح فيها شيء

من كلام الناس انما هو التسبيح والتكبير وقراءة القرآن . مسلم باب تحريم الكلام في الصلوة ونسخ ما كان من اباحته ص ٢١٨

From this Hadith we learn that the speech of people has no place in Salaat. From this we learn that even speaking forgetfully will nullify the Salaat.

Eating will nullify the Salaat. The statement of a Tabi'i is proof

عن الثورى عمن سمع عطاء قال : لا يأكل ولا يشرب وهو يصلى فان فعل أعاد . مصنف عبد الرزاق باب الأكل والشرب في الصلوة ج ٢ ص ٢١٧

In this statement of the Tabi'i it is stated that if a person eats or drinks in Salaat, the Salaat will be nullified and it will have to be repeated.

Salaat is nullified by 38 things:

1. Salaat is nullified by 'Amal e Katheer
2. Salaat is nullified by talking
3. Salaat is nullified by making Du'aa' in words similar to those of man because it is the speech of man
4. Making Salaam with the intention of Salaam, even if it be forgetfully, it will nullify Salaat

5. Salaat will be nullified by verbal reply to Salaam or by handshake

6. Salaat will be nullified if the chest turns away from the Qibla

7. By eating something from out of the mouth, even if it be little

8. Salaat will be nullified if a person eats something in between the teeth equal to a lentil seed

9. Salaat will be nullified by drinking

10. Salaat will be nullified by coughing without reason through which it becomes a sentence

11. Salaat will be nullified by saying 'Uff, Uff' through which it becomes a sentence

12. Salaat will be nullified by crying with a sound through which a sentence is made

13. Salaat will be nullified by saying 'Aah, Aah' through which a sentence is made

14. If a person cries out of pain or difficulty and it becomes a sentence. [If a person cries for Jannah or out of fear for Jahannam, then the Salaat will not be nullified]

15. The Salaat will be nullified if a person says ‘Yarhamukallaah’ to one that has sneezed
16. The Salaat will be nullified by giving reply to someone using a verse
17. Salaat will be nullified by giving reply to someone using Du’aa’, this is the speech of man.
18. Salaat will be nullified if the time of Masah on the socks expires
19. If the leather socks (kuff) come off, the Wudhu’ will break therefore causing the Salaat to be nullified
20. A person who made Taymmum found water. The Wudhu’ will break thereby causing the Salaat to be nullified
21. A person who indicates for Ruku’ and Sajdah became well, so he got the ability to do the original command. In this case the Salaat will be nullified.
22. The sun rose while performing Fajr. The Salaat will break due to the undesirable time coming in.
23. The time of Zawaal came in during the Salaat of Eid. The Salaat will break due to the time ending.

24. The time for Asr entered during Jumu'ah Salaat. The Salaat will break due to the time ending.

25. A wound got healed during Salaat and on account of this the plaster came off and the person got the ability to do the original action.

26. The excuse of a Ma'zoor (excused) goes away, he got the ability to do the original action so the Salaat will be nullified.

27. A person intentionally broke his Wudhu' so the Salaat will be nullified. [Principle: an excused person gains ability during Salaat, e.g. un unlettered person learns a verse, a naked person gets clothes and a person who performs Salaat with indication gets the ability to perform Ruku' and Sajdah, so the Salaat will be nullified]

28. To go for water that is far away leaving water that is nearby will nullify Salaat when wudhu breaks

29. The Wudhu' of a person broke due to a wet dream in Salaat, so the Salaat will be nullified

30. A woman and man were performing the same Salaat together and there is no veil in between

31. A person had the thought that his Wudhu' broke and turned completely away from the Qibla so his Salaat will be nullified

32. If he turned completely away from the Qibla on account of the thought that the period of Masah expired

33. By correcting an Imam besides one's own Imam. This will make it the speech of man and nullify the Salaat

34. Without learning, a person looks into the Qur'aan and recites. The Salaat will be nullified

35. The private areas were open. In this condition a person performed one posture. The Salaat will be nullified when the duration of one rukun passes by

36. There is minor impurity on a quarter of a limb. If a person performed one posture in this condition the Salaat will be nullified and more than dirham size of major impurity

37. A person performed a posture before the Imam and the Imam did not join the person in that posture, the Salaat will be nullified because he performed a posture without the Imam.

38. A person performed a posture while sleeping and did not repeat it, so the Salaat will be nullified.

There are 7 rulings regarding the mobile phone

1. During Salaat a person should keep his mobile on silent
2. During Salaat or even out of Salaat, no music tone should be allowed to sound
3. There is disrespect in keeping a tone of a verse. Therefore a person should keep a plain tone
4. If the phone rings in the case of forgetting, then he should off it using one hand
5. By using both hands, ‘Amal e Katheer will be done on account of which Salaat will be nullified.
6. In Salaat, if a person says a number aloud the Salaat will be nullified
7. If he said it in his heart, the Salaat will not be nullified but it is undesirable to do so

There are 57 undesirable actions in Salaat:

The Salaat is not nullified if something undesirable is done nor does Sajdah Sahwa become necessary. Then too, it is not good to do it.The reward will lessen.

1. It is undesirable to intentionally leave out a compulsory or Sunnat action
2. It is undesirable to play with the body or clothes
3. In order to make Sajdah, it is undesirable to move the pebbles more than once
4. It is undesirable to crack the fingers
5. It is undesirable to place the fingers of one hand into the fingers of the other
6. It is undesirable to place the hands on the hips
7. It is undesirable to turn the neck and look
8. It is undesirable to squat without valid excuse
9. It is undesirable to spread the hands on the ground out in Sajdah
10. It is undesirable to roll up the sleeves
11. It is undesirable to perform Salaat only in a trouser while having a long shirt
12. It is undesirable to reply to Salaam by indication

13. It is undesirable to sit four legged without an excuse
14. It is undesirable for men to plait their hair
15. It is undesirable to tie a used shawl on the head and keep the centre of the head exposed
16. It is undesirable to repeatedly draw/pull one's clothes
17. It is undesirable to let the two sides of clothing hang (like a scarf) [To let the two sides of clothing hang from the head, without tying it around the throat or to let the scarf or shawl hang from the shoulders, then the clothing will fall repeatedly and he has to look after it. On account of this, concentration and devotion will be lost. Therefore, it is undesirable to do this]
18. It is undesirable to place the hands in the clothing in such a way that they cannot be taken out
19. It is undesirable to recite the Qur'aan in any posture besides standing
20. It is undesirable to lengthen the first Rak'at in optional Salaat

21. It is undesirable to lengthen the second Rak'at compared to the first in every Salaat
22. It is undesirable to recite one Surah in a single Rak'at of obligatory Salaat
23. It is undesirable to recite a Surah in the second Rak'at that is before the Surah recited in the first Rak'at ie. not in sequence
24. It is undesirable to leave a small Surah between two Surahs recited in two Rak'ats
25. It is undesirable to smell fragrance from the hands
26. It is undesirable to fan one's self with the clothes or with a fan
27. It is undesirable to move the fingers and toes away from the Qibla in Sajdah etc.
28. It is undesirable not to hold the knees in Ruku'
29. It is undesirable to yawn
30. It is undesirable to close the eyes
31. It is undesirable to look repeatedly up towards the sky

32. It is undesirable to stretch
33. It is undesirable to make ‘Amal Qaleel (small movements) in which one hand is used without any necessity
34. It is undesirable to catch lice or kill them
35. It is undesirable to cover the nose and face
36. It is prohibited to place such a thing in the mouth that stops Qira’ah, if it prevents the fardh or wajib qiraat to come out then it will invalid the Salaat
37. It is undesirable to perform Sajdah on a picture of a living thing
38. It is undesirable to perform Sajdah only on the forehead if there is no excuse regarding the nose
39. It is undesirable to perform Salaat on the road, in the bathroom, toilet or graveyard
40. It is undesirable to perform Salaat in the land of another without his permission
41. It is undesirable to perform Salaat near filth
42. It is undesirable to perform Salaat when one has the urge to relieve one’s self or to pass wind

43. It is undesirable to perform Salaat when one has impurity on one's self that is less than an inch [If there is Najaasat Ghaleeza equal to a Dirham or inch or Najaasat Khafeefah equal to a quarter of the clothing then Salaat will not be valid-done. A person must wash it. If it is less, the Salaat will be done-valid but it is undesirable to perform Salaat wearing such clothes without necessity]

44. To perform Salaat in scanty clothing

45. It is undesirable to perform Salaat keeping the head exposed

46. If one is very hungry and food is present, it will be undesirable to perform Salaat

47. It is undesirable to repeatedly lift the sleeves

48. It is undesirable to count Tasbeeh using the hands in Salaat

49. It is undesirable for the Imam to stand (alone) in the Mihraab without valid cause

50. It is undesirable to stand behind when there is place in the row in front

51. It is undesirable to wear clothing that has pictures of living objects on them

52. It is undesirable to have a picture above one's self, or behind or in front or opposite one

53. It is undesirable to have an oven or a fire that is worshipped in front of one when performing Salaat

54. It is undesirable to perform Salaat when there are people sleeping in front of the person performing Salaat

55. It is undesirable to move the sand away that will not give difficulty to one's forehead during Salaat

56. It is undesirable to specify a single Surah to be read and no other

57. It is undesirable not to place a Sutra (barrier) in such a place where one thinks that people will pass by there

The emphasized Sunnat Salaat are 12:

1. 2 Rak'ats before Fajr

2. 4 Rak'ats before Zuhr

3. 2 Rak'ats after Zuhr

4. 2 Rak'ats after Maghrib

5. 2 Rak’ats after Esha

The total is 12 Rak’ats

The important rulings of Witr are 6

1. Witr Salaat is compulsory
2. Witr comprises of 3 Rak’ats with one Salaam
3. The time of Witr is from the time of Esha until true dawn-the sequence between Esha and Witr is wajib
4. In the third Rak’at, after a Surah is joined, the hands should be raised for Takbeer before the Duaa-e-Qunoot
5. It is necessary to recite the Du’aa’ of Qunoot in the third Rak’at
6. If a person forgot to perform Witr, he will have to make Qadhaa’ of it

This is the Du’aa’ of Qunoot,

اللهم إنا نستعينك ونستغفرك ونؤمن بك ونتوكل عليك ونثنى عليك الخير ونشكرك ولا نكفرك ونخلع ونترك من يفجرك ، اللهم إياك نعبد ولك نصلى ونسجد وإليك نسعى ونحفد ونرجوا رحمتك ونخشى عذابك إن عذابك بالكفار ملحق

The rulings pertaining to a traveller are 12

1. A person becomes a traveller (Musaafir) when 48 Shar'i miles are travelled
2. On journey, four Rak'at Salaat becomes two Rak'at
3. The Qadhaa' of a Salaat on journey is performed as 2 Rak'ats if one is at home
4. The Qadhaa' of a Salaat missed at home performed on journey will be 4 Rak'ats
5. A person should perform Salaat in the train, plane etc.
6. In obligatory Salaat, standing, Ruku and Sajdah are obligatory. A person should definitely do them if one has the ability to do so
7. It is necessary to do all of these even though the space is little
8. If a person sits and performs the Sunnat and Nafl, then it will be permissible
9. If there is no conviction that the place is impure, then it will be taken to be pure and Salaat is permissible on it

10. If the land is impure, then clothing or paper should be spread out and it will be permissible to perform Salaat on it
11. A person should learn the Qibla direction from people or from signs
12. If there is no way of coming to know of the Qibla, then a person should think and whichever direction he has conviction of, he should perform Salaat in that direction. It will be valid.

A person will become a traveller by covering 48 Shar'i miles and 54, 54 English miles

- A person becomes a traveller by traversing 48 Shar'i miles and he will have to make Qasr
- The English equivalent is 54, 54 miles
- The English mile is 1760 yards (Gaz)
- A Shar'i mile is 2000 yards
- The English mile is 1.13636 shorter than the Shar'i mile
- If 1.1363 is multiplied by 48, you get 54, 54 English miles

- A person will become a traveller upon 48 Shar'i miles = 87, 78 kilometres
- If a person travels 87, 78 kilometres he becomes a traveller
- This is because a kilometre is 1093, 61 yards
- A kilometre is 1, 828 shorter than a Shar'i mile
- If 1, 828 is multiplied by 48, it equals 87, 78 kilometres

Jumu'ah

There are 7 things that will make Jumu'ah obligatory:

1. To be a male
2. To be free
3. A person should be in a city or in the boundary
4. He should be healthy
5. He should have safety from an oppressor
6. Both his eyes should be in order

7. His feet should be in order, he can go to the Jaami’ Masjid, then Jumu’ah will be obligatory

If a woman, slave, traveller or sick person performs Jumu’ah it will be valid.

There are 6 conditions for Jumu’ah to be correct:

To be in the city or in the boundary of the city [Today there is permission to perform Jumu’ah in a big locality. When the Imam of the locality is present, then too it will be permissible to establish Jumu’ah]

1. It should be city or the out linning area of the city
2. The king or his deputy should be present
3. The time should be that of Zuhr. Jumu’ah is not correct before Zuhr time or after the time of Zuhr
4. At the time of Zuhr, there should be a Khutbah delivered with the intention of Jumu’ah
5. At least one person should be present to hear the Khutbah
6. There should be general permission for all

7. There should be 3 people present besides the Imam (for Salaat)

There are 16 Sunnat actions in the Khutbah:

1. It is Sunnat for a person to be in a state of purity
2. It is Sunnat to cover the private areas
3. It is Sunnat to sit on the pulpit before beginning the Khutbah
4. It is Sunnat to call out the Azaan in front of the Khateeb
5. It is Sunnat to stand and deliver the Khutbah
6. It is Sunnat to face the congregation
7. It is Sunnat to begin the Khutbah praising Allaah according to His status
8. It is Sunnat to recite both the Kalimahs of testimony
9. It is Sunnat to recite Durud upon Rasulullaah ρ
10. It is Sunnat to advise and recite a verse of the Qur'aan
11. It is Sunnat to recite two Khutbahs

12. It is Sunnat to sit between the two Khutbahs
13. The beginning of the second Khutbah should have the praises of Allaah
14. It is Sunnat to recite Durud Sharif in the second Khutbah
15. It is Sunnat to make Du'aa' of forgiveness for the Muslims
16. It is Sunnat for the congregation to listen to the Khutbah, to say it so loud that the congregation is able to hear
17. It is Sunnat to recite a Khutbah that is short, equal in length to one of the Surahs of Tiwaal Mufassal

The first Jumu'ah Khutbah

الحمد لله على الذات عظيم الصفات سمى السمات كبير الشان جليل القدر رفيع الذكر مطاع الامر جلى البرهان فخيم الاسم غزير العلم وسيع الحلم كثير الغفران جميل الثناء جزيل العطاء مجيب الدعاء عميم الاحسان سريع الحساب شديد العقاب اليم العذاب عزيز السلطان ونشهد ان لا اله الا الله وحده لا شريك له في الخلق والامر ونشهد ان سيدنا ومولانا محمدا عبده ورسوله المبعوث الى الاسود والاحمر المنعوت بشرح الصدر ورفع الذكر وصلى الله عليه وعلى اله واصحابه الذين هم خلاصة العرب العرباء وخير الخلائق بعد الانبياء اما بعد فيا ايها الناس اتقوا الله تعالى في السر والعلن وذروا الفواحش ما ظهر

منها وما بطن ووطنوا انفسكم على السمع والطاعة وحافظوا على الجمعة والجماعة وسووا صفوفكم فان تسوية الصفوف من حسن الصلوة وصلوا خمسكم وادوا زكوة اموالكم وصوموا شهركم واطيعوا ذا امركم تدخلوا الجنة ومن ادخل الجنة فقد فاز واعلموا ان الدنيا دار المحنة والفرار والعقبى دار الراحة والقرار بادروا في الدنيا بالاستغفار ربنا آمنا فاغفرلنا ذنوبنا وقنا عذاب النار

قال النبى صلى الله عليه وسلم التائب من الذنب كمن لا ذنب له الا لا تحاسدوا ولا تنابزوا ولا تدابروا ولا تباغضوا ولا تغتابوا ولا يغتب بعضكم بعضا ايحب احدكم ان ياكل لحم اخيه ميتا فكرهتموه واتقوا الله ان الله تواب الرحيم وحسبوا قبل ان تحاسبوا ولتنظر نفس ما قدمت لغد واتقوا الله ان الله خبير بما تعملون ولا تكونوا كالذين نسوا الله فانساهم انفسهم اولئك هم الفاسقون لا يستوى اصحاب النار واصحاب الجنة اصحاب الجنة هم الفائزون الا انما اوصيكم بتقوى الله وانهاكم عن معصية الله واتقوا الله يا ايها الذين آمنوا اتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون بارك الله لنا ولكم في القرآن العظيم ونفعنا واياكم بالآيات والذكم الحكيم استغفر الله لى ولكم ولسائر المسلمين فاستغفروا انه هو الغفور الرحيم

The second Jumu'ah Khutbah

الحمد لله نحمده ةنستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان محمدا عبده ورسوله

اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم ان الله وملائكته يصلون على النبى يا ايها الذين آمنوا صلو عليه وسلموا تسليما اللهم صل على سيدنا ومولانا محمد وعلى آل سيدنا ومولانا محمد بعدد من صلى وصام اللهم صل على سيدنا محمد وعلى آل سيدنا محمد بعدد من قعد وقام وصلى الله تعالى على جميع الانبياء والمرسلين والملائكة المقربين والخلفاء الراشدين خصوصا على خير البشر بعد الانبياء بالتحقيق امير المؤمنين سيدنا ابى بكر الصديق رضى الله تعالى عنه وعلى مزين المنبر والمحراب امير المؤمنين سيدنا عمر بن الخطاب رضى الله تعالى عنه وعلى كامل الحياء والإيمان امير المؤمنين سيدنا عثمان بن عفان رضى الله تعالى عنه وعلى مظهر العجائب الغرائب امير المؤمنين سيدنا على بن ابى طالب رضى الله تعالى عنه وكرم وجوههم وعلى الامامين الهمامين امير المؤمنين سيدنا ابى عبد الله الحسن والحسين رضى الله تعالى عنهما وعلى امهما سيدة النساء سيدتنا فاطمة الزهراء رضى الله تعالى عنها وعلى عميه المكرمين سيدنا ابى عمارة الحمزة وابى الفضل العباس رضى الله تعالى عنه وعلى ستة الباقية من العشرة المبشرة وسائر المهاجرين والانصار ةالتابعين الابرار الاخيار الى يوم القرار رضوان الله تعالى عليهم اجمعين اللهم اغفرلى ولوالدى ولحميع المؤمنين والمؤمنات والمسلمين والمسلمات الاحياء منهم والاموات انك سميع قريب مجيب الدعوات اللهم ايد الاسلاك والمسلمين بالامام العادل والخير والطاعات واتباع سنن سيد الموجودات اللهم انصر من نصر دين محمد صلى الله عليه وسلم واجعلنا منهم اللهم اخذل من خذل دين محمد صلى الله عليه وسلم ولا تجعلنا

معهم عباد الله رحمكم الله ان الله يامر بالعدل والاحسان وإيتاء ذي القرباء زينهى عن الفحشاء والمنكر والتغى يعظكم لعلكم تذكرون اذكروا الله تعالى يذكركم وادعوه يستجب لكم ولذكر الله تعالى اعلى واولى واعز واجل واتم واهم واكبر والله يعلم ما تصنعون

The rulings of Eid are 11:

1. The Salaat of Eid is compulsory
2. The Eid Salaat is 2 Rak'ats
3. There are 6 extra Takbeers in Eid Salaat
4. The time for Eid Salaat is from sunrise until Zawaal
5. The 1st of Shawwaal is Eid ul Fitr
6. On the 10th of Dhul Hijjah is the Salaat of Baqra Eid-Eid ul Adhaa
7. The wajib conditions for Eid Salaat are the same as those that make Jumu'ah compulsory
8. It is compulsory upon the one who has Nisaab to make Qurbaani
9. 7 shares can be made in a large animal
10. A goat is only sufficient on behalf of one person

11. Consideration is given to the place in which the animal is regarding time

14 things are desirable in Eid:

1. Eating an odd number of dates before Eid Salaat
2. To bath-only mustahab on day of Eid ul Fitr
3. To make Miswaak
4. To apply perfume
5. To wear good clothing
6. If Sadaqatul Fitr is compulsory, it should be given out before the Salaat
7. To make joy and happiness apparent
8. To give more Sadaqah according to ones means
9. Tabkeer, i.e. to awake early in the morning
10. Ibtikaar, i.e. to go early to the Eid Gaah
11. To perform Fajr in the Masjid of the locality
12. To go to the Eid Gaah saying the Takbeer softly on Eid ul Fitr and to read audibly on Eid ul Adhaa is Sunnat

13. To return using another road
14. Sadaqatul Fitr is 1, 769 kg of wheat or is cash value

Janaazah

There are 6 conditions for Salaatul Janaazah:

1. The deceased should be a Muslim
2. The deceased should be pure
3. The deceased should be placed in front of the Imam
4. Most of the body or the entire body should be present
5. The one performing Salaat should not be mounted without an excuse
6. The deceased should be on the ground

Salaatul Janaazah is Fard alal Kifaaya

There are 5 obligatory actions in Salaatul Janaazah:

1. To stand

2. The first Takbeer Tahreema is to tie the hands and recite Thana’
3. The second Takbeer is to recite Durud Sharif
4. The third is to recite the Du’aa’
5. The fourth is to make Salaam thereafter

The total number of Takbeers is 4

There are 4 Sunnat actions in Salaatul Janaazah:

1. Whether the deceased is male or female, the Imam should stand in line with the chest
2. Thana’ should be recited after the first Takbeer
3. Durud upon Rasulullaah ρ should be recited after the second Takbeer
4. Du’aa’ for the deceased should be recited after the third Takbeer

This is the Du’aa’ for Salaatul Janaazah

اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصغيرنا وكبيرنا وذكرنا وأنثانا اللهم من أحييته منا فاحيه على الاسلام ومن توفيته منا فتوفه على الإيمان

If the deceased is an immature boy, then recite this Du’aa’,

اللهم اجعله لنا فرطا واجعله لنا اجرا وذخرا واجعله لنا شافعا ومشفعا

If the deceased is an immature girl, then recite this Du’aa’,

اللهم اجعلها لنا فرطا واجعلها لنا اجرا وذخرا واجعلها لنا شافعا ومشفعة

There are 10 etiquettes of Sajdah Tilaawat

There are 14 verses in the Qur’aan, when recited or heared, Sajdah becomes compulsory

1. This Sajdah should be done in the state of Wudhu’
2. It is better that the Sajdah be done immediately after reciting the verse
3. It is also permissible if the person performs the Sajdah at a later time
4. If the verse is recited in Salaat, then one should make the Sajdah in that very Rak’at
5. It is best that a person stands facing the Qibla and goes into Sajdah

6. If he does the Sajdah from a sitting position, then too it will be permissible
7. After this Sajdah there is no Salaam
8. If one verse is recited repeatedly in the same place, then only one Sajdah becomes compulsory
9. If the place of recital changes, then a second Sajdah will become compulsory
10. Sajdah Tilaawat is compulsory

Vows

There are 9 rulings regarding vows:

1. It becomes compulsory to fulfil a vow after one has made it
2. If a person made a vow suspended upon a condition, then it will become compulsory to fulfil it once the condition is fulfilled
3. A vow is done to perform Salaat
4. A vow is done to fast
5. A vow is made to give wealth in charity
6. A vow is made to slaughter an animal

7. It is necessary to give the wealth of a vow to the poor to eat
8. A vow is done to perform Hajj and Umrah
9. That which is not worship, it is not done as vow

FASTING

There are 6 types of fast:

1. Obligatory, e.g. the fast of Ramadhaan
2. Compulsory, e.g. the fast of a vow
3. Sunnat, e.g. the fast of 10 Muharram
4. Optional, e.g. the fast of Sha’baan
5. Desirable, e.g. the fast of Dawood υ
6. Undesirable, e.g. the fast of the day of Eid

There are 3 obligatory actions of fasting:

1. To make the intention of fasting
2. To stay away from food and drink throughout the day

3. To stay away from intercourse throughout the day

5 things are desirable for a fasting person:

1. To partake of Sehri
2. To delay Sehri
3. To make quick in Iftaar, on a day that is not cloudy
4. To make Dhikr and Tilaawat in abundance
5. It is desirable to stay away from sins

On account of 13 things, Kaffarah and Qadhaa' become necessary:

Principle 1: if in Ramadhaan a person is keeping the fast of Ramadhaan and consumes something that is taken as food or medicine wilfully or he drinks something out of his own choice and there is no sickness or journey or he did it forgetfully or someone did not force him, then Qadhaa' and Kaffaarah will become compulsory.

Principle 2: in the month of Ramdhaan if a person is keeping the fast of Ramadhaan and he wilfully has intercourse without anyone forcing him, then Qadhaa' and Kaffaarah will become compulsory

In the following 13 cases Qadhaa’ and Kaffaarah will become compulsory:

1. If he eats knowingly, Qadhaa’ and Kaffaarah will become compulsory
2. If he knowingly takes medication or drinks water or liquor, then Qadhaa’ and Kaffaarah will become compulsory
3. If he knowingly has intercourse, Qadhaa’ and Kaffaarah will become compulsory
4. Swallowing a raindrop and it enters the throat
5. A person eats raw meat or fat, if it had worms, gone bad
6. By eating Paan -beetle leaf- Qadhaa’ and Kaffaarah will become compulsory
7. By eating wheat Qadhaa’ and Kaffaarah will become compulsory
8. Chewing it and took it out. The Qadhaa’ and Kaffaarah will not apply if it was chewed and dissolved
9. Swallowing a grain of wheat

10. Eating chewing gum will make Qadhaa' and Kaffaarah compulsory
11. If a person swallows his wife's saliva Qadhaa' and Kaffaarah will become compulsory
12. If a person eats after cupping then Qadhaa' and Kaffaarah will become compulsory
13. If a woman is happy when made to have intercourse, then Qadhaa' and Kaffaarah will be compulsory upon her

48 things make Qadhaa' necessary, not Kaffarah:

Principle 1: the fast will break by eating those things that are not consumed as food or medicine, but Qadhaa' will become compulsory, not Kaffaarah

Principle 2: if a person consumes food or medicine on account of sickness or by someone forcing him or on journey or he eats mistakenly, the fast will break. There will be Qadhaa' no Kaffaarah

Principle 3: food or medicine reached the stomach from another path besides the throat or it reached the brain. The fast will break but Kaffaarah will not be compulsory

Principle 4: a person remembered his fast and put water in his mouth and it mistakenly went down the throat. This is referred to as a mistake. Qadhaa' becomes compulsory

Principle 5: a person did not remember fasting. He wilfully ate to his fill. This is forgetfulness. The fast does not break.

In the following 48 cases only Qadhaa' will be compulsory, not Kaffaarah:

1. There was danger of falling ill, so he ate. There will be Qadhaa' no Kaffaarah
2. A person fell ill so he ate or drank water. There will be Qadhaa' no Kaffaarah
3. Someone forced a person to eat. There will be Qadhaa' no Kaffaarah
4. There was danger of falling ill. He therefore drank water or medicine. There will be Qadhaa' no Kaffaarah
5. Someone forced him so he drank water or medicine. There will be Qadhaa' no Kaffaarah
6. If a fasting person eats raw rice there will be Qadhaa' no Kaffaarah

7. If a person eats flour that was kneaded or dry flour there will be Qadhaa’ no Kaffaarah

8. If a person ate a lot of salt at once there will be Qadhaa’ no Kaffaarah

9. If a person ate sand there will be Qadhaa’ no Kaffaarah

10. If a person eats a pit that is not normally eaten there will be Qadhaa’ no Kaffaarah

11. If a person smokes a cigarette-unintentionally- there will be Qadhaa’ no Kaffaarah-if intentionally then Kaffaarah also

12. If a person smokes tobacco-unintentionally- there will be Qadhaa’ no Kaffaarah-if intentionally then Kaffaarah also

13. If a person smokes pipe-unintentionally- there will be Qadhaa’ no Kaffaarah-if intentionally then Kaffaarah also

14. If a person chews tobacco-unintentionally- there will be Qadhaa’ no Kaffaarah-if intentionally then Kaffaarah also

15. If a person eats lime there will be Qadhaa’ no Kaffaarah-if it is the lime of ‘pan’ then Kaffaarah

16. If a person inhales strong medicine- unintentionally- and the effect reaches the brain then there will be Qadhaa’ no Kaffaarah
17. If a person eats a fruit that is not eaten there will be Qadhaa’ no Kaffaarah
18. If a person swallows a pebble or stone there will be Qadhaa’ no Kaffaarah
19. If food, water or medicine reaches the intestine through the back passage there will be Qadhaa’
20. If through injection, medicine was sent to the intestines or brain there will be Qadhaa’
21. If a person puts medicine into his nose there will be Qadhaa’ no Kaffaarah
22. If a person puts something into his throat and takes medication there will be Qadhaa’ no Kaffaarah
23. If a person puts oil into his ears the fast will break there will be Qadhaa’ no Kaffaarah (if one has a hole in the ear drum-Mufti Elias)
24. If a person applied medication on his stomach or brain and it reached the intestine or brain then there will be Qadhaa’

25. If the fast broke by mistake in such a way that he used water for gargling which went down then there will be Qadhaa’

26. If a person was forced to break his fast, even if it was by intercourse, there will be Qadhaa’ not Kaffaarah

27. If a person forced a woman to have intercourse, Qadhaa’ will be compulsory on her, not Kaffaarah

28. If a woman is looking after the ill and there is fear that she will fall ill and breaks her fast then Qadhaa’ will be compulsory

29. If someone put water into the stomach of a sleeping person, then there will be Qadhaa’

30. After eating forgetfully a person ate knowingly. There will be Qadhaa’ no Kaffaarah

31. After having intercourse forgetting that he is fasting, he had intercourse knowingly. There will be Qadhaa’ no Kaffaarah

32. A person did not make an intention at night. He ate during the day after intending. There will be Qadhaa’

33. Or in the morning he was a traveller. He then intended to stay and ate, there will only be Qadhaa’

34. Or in the morning he was a traveller. He then intended to stay and ate. There will be Qadhaa’

35. A person did not intend to fast nor did he intend not too fast. He stayed away, then there will be Qadhaa’

36. There was doubt regarding whether Fajr began or not and the person ate Sehri or had intercourse, then there will be Qadhaa’

37. A person had Iftaar thinking that the sun set and some part of the day was remaining, then there will only be Qadhaa’

38. If a person had intercourse with a dead person or an animal and he ejaculated. There will be Qadhaa’ no Kaffaarah

39. If a person nullified a fast other than that of Ramadhaan, then there will only be Qadhaa’

40. A person had intercourse with a woman that was sleeping. Only Qadhaa’ will be necessary upon her not Kaffaarah

41. If a woman put something into her private parts there will be Qadhaa’

42. A person put a wet finger (that was wet with water or oil) into his back passage, there will be Qadhaa’

43. A woman put a wet finger into her private parts, there will be Qadhaa’ no Kaffaarah

44. A person put smoke into his throat intentionally. There will be Qadhaa’ no Kaffaarah

45. A person vomited intentionally a mouthful. There will be Qadhaa’ no Kaffaarah

46. Vomit came up and a person took it back. It was a mouthful and he also remembered his fast. There will be Qadhaa.

47. If a person ate something that was stuck in between his teeth that equalled a gram, there will be Qadhaa’

48. A person could not fast on account of being unconscious. There will be Qadhaa’ no Kaffaarah

22 things do not break the fast:

1. If a person ate forgetfully the fast does not break

2. If a person drank forgetfully the fast does not break
3. If a person had intercourse forgetfully his fast does not break
4. If a person ejaculates by looking, his fast will not break
5. By smelling perfume his fast does not break
6. The fast will not break by applying Surma even if he gets the taste of it in his throat
7. If he takes out a considerable amount of blood by injection his fast will not break
8. A person took medication by means of an injection and the effect did not reach the brain or intestines, the fast will not break
9. The fast does not break by backbiting
10. A person intends to break his fast but does not, his fast will not break
11. If smoke enters his throat without any action on his part, the fast will not break
12. If dust went into his throat his fast will not break

13. If a fly went into a person’s throat the fast will not break
14. If the effect of the medication reaches a person’s throat and he remembers that he is fasting
15. A person was in a state of major impurity in the morning, even if he spends the entire day impure
16. If he places medication or oil into his private parts (penis) the fast will not break
17. If water went into a person’s ears by diving into a river
18. If mucus came into the nose and a person pulled it up or swallowed it then the fast will not break
19. If a person vomited a mouthful and it went back down on its own then the fast has not broken
20. If a person vomits intentionally less than a mouthful his fast will not break
21. If he ate something in between his teeth and it was less than a gram the fast will not break
22. If a person chewed something like a sesame seed and it dissolved completely and he did not taste it in the throat, the fast will not break

8 things are undesirable for the fasting person:

1. It is undesirable to taste something without reason
2. It is undesirable to chew something without reason
3. It is undesirable to use toothpaste and tooth powder
4. If a person does not have control over himself then it will be undesirable to kiss her
5. It is undesirable to hold on to one's wife if both of them do not have control
6. It is undesirable to collect saliva in the mouth and then swallow it
7. Everything that he thinks will make him weak like cupping
8. It is undesirable to take out a lot of blood by injection because a person will get weak

7 things are not undesirable for the fasting person:

1. It is not undesirable to kiss
2. It is not undesirable to hold/hug one’s wife if one has control over one’s self
3. It is not undesirable to put oil on one’s head or moustache
4. It is not undesirable to apply Surma
5. To make Miswaak until the evening, in fact, it is Sunnat
6. It is not undesirable to rinse the mouth or put water into the nose
7. It is not undesirable to take a bath to get cool or to roll one’s self in wet clothes

There is scope for 5 types of people not to fast:

1. A pregnant woman who fears harm for her unborn child
2. A breastfeeding woman who has fear of harm for her child
3. A traveller
4. A sick person

5. Such an old person who cannot fast
6. These people should fast later. If they cannot, they should give Fidya

The rulings of Fidya are 5:

1. If a person cannot fast throughout his life he should give Fidya
2. The Fidya of one fast is 1, 769 kg of wheat
3. The Fidya for 30 fasts is 53, 07 kgs of wheat
4. Alternatively, the value of 53, 07 kgs of wheat could be given to the poor
5. Alternatively, 30 poor people could be fed

The rulings of Sadaqatul Fitr are 9:

1. Sadaqatul Fitr is compulsory upon the person that who possesses Nisaab
2. Even if a year has not passed over the Nisaab, then too Fitra will be compulsory
3. Fitra should be discharged before Eid
4. If a person did not fulfil it until Eid, then it remains compulsory afterwards

5. It is compulsory to give it, it does not fall off if it is not given
6. One has to give on one's own behalf and on behalf of one's minor children
7. Mature children and one's wife can give on their own or the father can give upon their request
8. The Fitra for one person is 1, 769 kgs of wheat
9. 1, 769 kgs of wheat or its value

There are 3 types of I'tikaaf:

1. Compulsory, in the case where a person took a vow
2. Sunnat Kifaayah Mu'akkadah, the last 10 days of Ramadhaan
3. Desirable, which is besides the above

ZAKAAT

Zakaat is obligatory upon 7 types of people:

1. If a person has his basic needs fulfilled and after paying his debts, if he owns 52, 5 Tola of silver then Zakaat becomes obligatory upon him

2. If a person owns 7, 5 Tola of gold, then Zakaat will be obligatory upon him
3. If a person owns the value of 7, 5 Tola gold in pounds, dollars or rupees etc.
4. If a person owns trading stock to the value of 7, 5 Tola gold, then Zakaat is obligatory upon him
5. If a person bought a house for trade, then Zakaat will be obligatory
6. If a person bought a plot of land for trade, then Zakaat will be obligatory
7. If a person bought books or anything else for trade, then Zakaat will be obligatory

In terms of percentage, 2, 5% is obligatory

1 Tola is 11, 664 grams

Therefore, if you multiply 7, 5 Tola by 11, 664, the result is 87, 48 grams of gold

Multiply 52, 5 Tola of silver by 11, 664, the result will be 612, 36 grams of silver upon which 2, 5% Zakaat is obligatory

Zakaat is not obligatory upon 10 types of people:

1. A poor person does not have to give Zakaat
2. Such a person who is in debt and all his wealth is used in the debt, then Zakaat will not be obligatory [A long term debt does not prevent Zakaat from becoming obligatory. For example, a person took a loan of 100000 to be paid over 25 years. He has to pay 10000 each time and his income is 12000 yearly. He will have to give Zakaat on the 2000 because every year 10000 will be used up in his basic needs]
3. A child does not have to give Zakaat
4. A mad person does not have to give Zakaat
5. The tools used to earn, e.g. sewing machine, the car used as a taxi etc
6. If an entire year did not pass over the wealth, there will be no Zakaat on it
7. If a person's wealth is less than Nisaab, i.e. less than 52, 5 Tola of silver
8. If a person bought a house to rent there will be no Zakaat
9. There is no Zakaat on a plot that a person bought to build his house

10. There is no Zakaat for one’s books or something bought for personal use

There are 8 types of people who could be given Zakaat:

1. Fuqaraa’ – those who have a little wealth
2. Masaakeen – those who have nothing at all
3. ‘Aamileen – those whose work it is to collect Zakaat
4. Mu’allafatul Quloob – those in whom there is hope that they will accept Islaam or they are weak in Islaam-this is abrogated
5. Riqaab – freeing a slave by giving him wealth to pay off his price
6. Gharimeen – a person in debt on account of some responsibility
7. Fi Sabeelillaah – helping a person in Jihaad with Zakaat
8. Ibn us Sabeel – a traveller, he has wealth at home but he has no wealth on journey

It is necessary that the above mentioned people are made the owners of the Zakaat, then the Zakaat will be done

10 types of people cannot be given Zakaat:

1. A disbeliever
2. A wealthy person who possesses Nisaab
3. A person owns something and the value of it equals Nisaab
4. The child of a wealthy person
5. The parents and grandparents going upwards cannot be given Zakaat by his son
6. The progeny (sons, daughters, grandsons, granddaughters) cannot be given
7. One’s wife
8. For the shroud of a deceased
9. For fulfilment of the debt incurred by a deceased

The poor inheritors of a person can be given and they fulfil the debt, then there is no problem

10. If a person gives Zakaat to a person thinking that he is deserving, then the opposite becomes apparent, the Zakaat will be valid on condition that he found out and gave.

This is the sequence of giving Zakaat:

1. Ones close family should be given Zakaat first, like brother, sister, uncle etc.
2. Then one's neighbour
3. Then the people of the locality
4. Then those of the same profession
5. Then those of one's city
6. Then those of another city
7. It is not necessary to inform the recipient that this is Zakaat

HAJJ

There are 8 conditions for Hajj to become obligatory:

1. Islaam
2. Sanity
3. Maturity
4. To be free
5. The time of Hajj

6. A person should have the ability to afford moderate expenditure, even if it be in Makkah

7. For a person out of Makkah, he should have the ability to afford such a conveyance that is special for him

8. If he is in Daar ul Harb, he should have knowledge that Hajj is obligatory upon him

There are 5 conditions in order to fulfil the compulsion: [This means that Hajj has become obligatory once the conditions are found but if all these barriers exist. Therefore there is scope to delay. If the barriers are not removed throughout his life then it is not necessary to bequest that Hajj be made on one's behalf]

1. His body should be healthy and he should be able to go

2. There should be no barrier stopping him going for Hajj [Like a visa problem]

3. The road should be safe

4. A woman should not be in the time of 'Iddat

5. A Mahram can go along with the woman

There are 3 types of Hajj:

1. **Hajj Ifraad** – a person ties the Ihraam only for Hajj from the Meeqaat
2. **Hajj Qiraan** – a person ties the Ihraam for Umrah and Hajj together
3. **Hajj Tamattu’** – a person ties the Ihraam for Umrah during the months of Hajj, after coming out of Ihraam he then ties the Ihraam for Hajj

A person can perform Hajj Tamattu’ with the permission of for one whom performed. Nowadays people are forced to do it.

The Meeqaat of Hajj are 5:

1. The Meeqaat for the people of Madinah is Dhul Hulayfah. It is 410 km north of Makkah
2. The Meeqaat for the people of Iraq is Dhaat e Irq. This is 90 km from Makkah towards the east
3. The Meeqaat for the people of Shaam is Juhfa. It is 182 km from Makkah, towards the south east

4. The Meeqaat for the people of Najd is Qarn ul Manaazil. It is 80 km from Makkah, towards the east

5. The Meeqaat for the people of Yemen is Yalamlam. It is 130 km from Makkah, towards the south

If a person passes the Meeqaat without Ihraam, a penalty becomes compulsory

There are 3 obligatory actions in Hajj:

1. To tie the Ihraam

2. To stay in Arafah

3. To perform the Tawaaf uz Ziyaarah

The compulsory actions of Hajj are 22:

1. To tie the Ihraam from the Meeqaat

2. To delay the stay at Arafat until sunset

3. To stay in Muzdalifah on Yaum un Nahr after Fajr until before sunrise

4. To pelt the Jamarats using pebbles

5. For a Qaarin and Mutamatti’ to slaughter an animal
6. To shave the hair (or trim it)
7. To do it in the Haram and during the days of Nahr
8. To pelt before shaving the hair
9. For a Qaarin and Mutamatti’ to slaughter between pelting and shaving the hair
10. To perform Tawaaf uz Ziyaarat during the days of Nahr
11. To do Sa’ee of Safa and Marwa in the months of Hajj
12. This Sa’ee should be done after a proper Tawaaf
13. A person who is not excused should walk and do the Sa’ee
14. Sa’ee should be started from Safa
15. To perform Tawaaf al Widaa’
16. To begin every Tawaaf of the Baytullaah from the Hijr Aswad
17. To begin from the right

18. One who is not excused should perform Tawaaf walking
19. A person should be pure from both types of Hadath
20. To cover the private areas
21. To perform the Tawaaf uz Ziyaarat in the days of Nahr
22. To leave the forbidden things

By leaving some of the compulsory actions, Damm will be necessary and by leaving others, Damm will not be necessary

There are 60 Sunnat actions in Hajj:

1. To bath for Ihraam
2. Or to perform Wudhu’
3. To wear a loin cloth and cloth to cover the upper body, new and white are better if one can get and clean and neat is valid
4. To apply perfume
5. To perform 2 Rak’at of Ihraam

6. To say the Talbiyah in abundance after putting on the Ihraam
7. Men should recite the Talbiyah aloud at Salaat time
8. Or when they ascend a high place
9. Or when they descend towards a lower place
10. Or when meeting a traveller
11. In the morning
12. When a person recites Talbiyah, he should recite it repeatedly
13. He should recite Durud upon Rasulullaah ρ
14. He should ask for Jannah and the company of the pious
15. He should seek refuge from Jahannam
16. He should take a bath upon entering Makkah
17. He should enter from Baab Mu’alla in the day
18. When visiting the Baytullaah a person should recite Takbeer and the first Kalimah

19. A person should ask for that which is beloved to him when he sees the Baytullaah

20. A person should perform Tawaaf e Qudoom if it is not the months of Hajj

21. In this Tawaaf there should be Idtibaa' and Raml after which there is Sa'ee [Idtibaa' means taking the Ihraam cloth from under the right shoulder and placing it over the left. Raml means walking rapidly in the first three circuits of that Tawaaf after which there is Sa'ee. This is Sunnah]

22. Men should run between the two green lights and they should walk slowly for the rest of the Sa'ee

23. A person should perform Tawaaf in abundance, for a foreigner it is more virtuous than performing Nafl Salaat

24. On the 7th of Dhul Hijjah, in Makkah after Zuhr, the Imam should deliver a Khutbah

25. This is a single Khutbah without sitting in between

26. The people should be taught the rites of Hajj in it

27. A person should leave from Makkah to Mina on the 8th after sunrise

28. He should spend the night in Mina
29. On Yaum e Arafah (9th Dhul Hijjah) a person should leave from Mina to Arafat after sunrise
30. In Arafat, the Imam should deliver two Khutbahs
31. He should sit in between
32. In these gatherings a person should display humility and cry shedding tears in abundance
33. A person should make Du'aa' in abundance for himself, his parents and for the Muslims
34. He should then leave Arafat with peace and tranquillity after sunset
35. A person should get off in Muzdalifah away from Batn Waadi near Mount Quzah
36. He should spend the night of the 10th in Muzdalifa
37. A person should spend the nights of Mina in Mina (10, 11, 12)
38. At the time of pelting, he should keep Mina at his right and Makkah at his left

39. When pelting the Jamarah Aqabah on all the days, it should be done while mounted

40. At the time of pelting Jamarah Ula one should be walking

41. At the time of pelting Jamarah Wusta one should be walking

42. One should stand in Batn Waadi when pelting

43. The pelting on the first day should be between sunrise and Zawaal

44. On the rest of the days it should be between Zawaal and sunset

45. It is also Sunnat for the one performing Ifraad Hajj to slaughter an animal

46. To eat from the animal of Ifraad, the optional animal slaughtered and from the slaughter of the Qaarin and Mutamatti'

47. It is Sunnah to deliver a Khutbah on Yaum un Nahr like the first Khutbah

48. In it the rest of the rituals of Hajj should be taught

49. If one intends to leave Mina on the 12th, one should leave quickly before sunset

50. It is Sunnat to stay a little while in Muhassab after leaving Mina

51. To drink Zam Zam water to one's fill

52. One should drink it while facing the Baytullaah and looking at it

53. One should drink it standing

54. A little Zam Zam water should be placed on the head and body

55. One should cling to the Multazam, it is Sunnat to place one's chest and face on it

56. One should cling onto the cover of the Ka'bah and ask for the things beloved to one

57. One should kiss the doorframe of the Ka'bah

58. One should enter the Baytullaah with respect and honour (if possible)

59. One should visit Madinah

60. One should recite Durud and Salam upon Rasulullaah ρ

The infringements (Jinaayat) are of 4 types and they total 38:

1. The Jinaayat in which Damm becomes compulsory. They are 14
2. The Jinaayat in which half a Saa' becomes compulsory. They are 13
3. The Jinaayat in which less than a Saa' becomes compulsory. It is 1
4. The Jinaayat in which the value becomes compulsory. They are 10

The infringements that make Damm, i.e. a goat compulsory are 14:

1. A mature Muhrim applies perfume on his limb
2. He colours his hair using Henna
3. To apply scented oil
4. To wear sewn clothing
5. To cover the head for an entire day
6. To shave a quarter of the head

7. To cut the hair at the place of cupping
8. To cut the hair under one armpit
9. To cut the hair below the navel
10. To cut the hair of the neck
11. To clip the nails of both hands and feet in a single sitting
12. To clip the nails of one hand or one foot
13. To leave out a single compulsory action from the compulsory actions listed
14. To perform Tawaaf e Qudoom or Tawaaf e Widaa in a state of Janaabat makes necessary slaughtering of a goat. If Tawaaf e Ziyraat is done in Jannaabat then one Budna-big animal-becomes necessary to slaughter.

The infringements for which one has to give half a Saa' of wheat are 13:

1. A person applied perfume on less than a full limb
2. A person wore sewn clothing for less than a day
3. A person covered his head for less than a day

4. A person shaved less than a quarter of his head
5. A person clipped less than 5 nails
6. A person should give half a Saa’ for every nail
7. If a person performs Tawaaf e Qudoom or Tawaaf e Sadr without Wudhu’
8. A person left out 1 circuit of Tawaaf e Sadr
9. A person left out 2 or 3 circuits of Tawaaf, in lieu of each one he should give half a Saa’
10. A person left pelting a pebble on any Jamarah
11. If a person left out less than 7 pebbles, he should give half a Saa’ in lieu of every pebble
12. A person shaved the head of another person (Muhrim or not)
13. If a person applied perfume on account of some excuse or wore sewn clothing or shaved, then he will be given the choice between slaughtering, or giving 6 poor people 3 Saa’ or keeping 3 fasts

There is one infringement that makes less than half a Saa’ compulsory

1. By killing lice or a locust. One can give any amount of Sadaqah

The infringements that make the value compulsory are 10:

1. If a Muhrim killed a hunted animal, he has to give the full value
2. He cut off a limb of a hunted animal that now the animal cannot run, then the full value will have to be given
3. If he plucked the feather of a bird that it now cannot run then he has to give the full value
4. If he cut the wing of a bird that it cannot fly, then he will have to give the value that decreased
5. If he plucked the wing of a bird and it can fly, then he will have to give the value that decreased
6. He cut the limb of an animal and it can run, then he will have to give the value that decreased

7. By breaking the eggs of an animal he will have to give the value
8. The value of a goat will not suffice for killing a predator
9. If a person killed a hunted animal of the Haram he has to give the full value
10. By cutting the grass and fruit bearing trees of the Haram one has to give the value

Nothing becomes compulsory by killing 14 animals:

1. Crow
2. Kite
3. Scorpion
4. Mouse
5. Snake
6. A mad dog
7. Fly
8. Ant
9. Flea

10. Fleas
11. Tortoise
12. By killing an animal that is not hunted, nothing becomes compulsory
13. If a predator attacks, then nothing becomes compulsory by killing it
14. Nothing becomes compulsory by killing a tame animal

The animals whose slaughterer can eat from it are 4:

1. The animal slaughtered in Tamattu’
2. The animal slaughtered in Qiraan
3. An optional sacrifice
4. The meat of one’s Qurbaani animal

The animals whose meat cannot be eaten are 6:

1. The animal slaughtered on account of Jinaayat
2. The animal slaughtered on account of Kaffaarah

3. The compensation of hunting
4. On account of sickness, one had to slaughter the animal along the way
5. The animal slaughtered on account of being stopped for going for Hajj
6. The animal slaughtered on account of taking a vow

There are 5 animals that are necessary to be slaughtered in the Haram:

1. Damm of Tamattu'
2. Damm of Qiraan
3. Optional slaughter
4. Damm of being stopped
5. Compensation for hunting

There is one animal that is not necessary for it to be slaughtered in the Haram:

1. The animal became ill, it could be slaughtered wherever one wants to

3 animals have to be slaughtered on Yaum un Nahr:

1. Damm of Tamattu’
2. Damm of Qiraan
3. It is also better that optional sacrifice is done on Yaum un Nahr

[Haram – on all four sides of Makkah Mukarramah is the boundary of the Haram. Some types of animals have to be slaughtered here. Yaum un Nahr – the 10, 11 and 12 of Dhul Hijjah are the days of Nahr]

5 animals are not necessary to be slaughtered on Yaum un Nahr:

1. Damm of Kaffaarah
2. Damm of vow
3. Damm of being stopped
4. Compensation for hunting
5. Damm of Jinaayat

UMRAH

There are 3 obligatory actions in Umrah:

1. To tie the Ihraam from the Meeqaat
2. To perform 7 circuits of Tawaaf
3. To make Sa’ee thereafter

To cut the hair and come out of Ihraam. The rest are the same as Hajj

Du’aa’s are accepted in 15 places:

1. During Tawaaf
2. At the Multazam
3. Under the Meezaab e Rahmat
4. Inside the Baytullaah
5. At Zam Zam
6. Behind Maqaam Ibraaheem
7. On Safa
8. On Marwa
9. During Sa’ee
10. In Arafat

11. In Mina
12. Jamarah Ula
13. Jamarah Thaaniyah
14. Jamarah Thaalitha (at the time of pelting)
15. At the time of pelting on the fourth day

Etiquettes

13 etiquettes of eating:

1. Wash the hands before eating
2. Lay out the food cloth and eat
3. Sit and eat
4. Eat with the right hand
5. Recite (بسم الله وعلى بركة الله) and eat –in Mustaraak e Hakim vol 4 p 107 the words barakat Allaah appear-the words ala barakat Allaah are not found in the books of ahadith
6. Eat taking it to be the bounty of Allaah
7. Eat from in front of you, not from the centre
8. Eat taking into consideration the people

9. Eat till half the belly is full. Leave the other half for water and air
10. If a morsel fell down, then pick it up and eat it
11. Do not eat burnt food
12. Recite this Du’aa’ after eating (الحمد لله الذي اطعمنا وسقانا وجعلنا مسلمين)
13. Wash the hands after eating

5 etiquettes of drinking:

1. Sit and drink water
2. Drink in three sips
3. Drink with the right hand
4. Look into the glass first before drinking to check if anything fell inside
5. Recite ‘Alhamdulillaah’ after drinking

10 etiquettes of sleeping:

1. It is better to make Wudhu’ and sleep
2. Recite Tasbeeh Faatimi and Surah Mulk etc before sleeping

3. Recite (اللهم باسمك اموت واحی) and sleep
4. Sleep facing the Qibla
5. Do not face the feet towards the Qibla when sleeping
6. Dust the bed before sleeping
7. Sleep with the intention of Tahajjud
8. If one sees a bad dream then turn sides
9. Try not to sleep flat on the back, bad dreams result
10. Recite this Du'aa' upon awakening (الحمد لله الذي احیانا بعد ما اماتنا والیه النشور)

13 etiquettes of remaining in the Masjid:

1. Place the right foot first when entering the Masjid
2. Recite this Du'aa' when entering the Masjid (اللهم افتح ابواب رحمتك)
3. Do not make a noise in the Masjid

4. Do not speak of worldly affairs in the Masjid
5. Perform Tahiyyatul Masjid upon entering the Masjid if it is not makrooh time
6. Make Dhikr, Salaat and Tilaawat in abundance
7. It is better that a person stays with Wudhu’
8. If another place is available one should not sleep in the Masjid
9. There is scope for a traveller when one is forced
10. One should stay with the intention of I’tikaaf
11. Put back in its place whatever was taken
12. First place the left foot out when leaving the Masjid
13. Recite this Du’aa’ when leaving (اللهم انی اسئلك من فضلك)

10 etiquettes of consultation:

1. Recite this Du’aa’ before consultation (اللهم الهمنا مراشد امورنا واعذنا من شرور انفسنا)
2. Everyone should sit together and consult

3. Do not cut off someone during consultation
4. Give an opinion that has the goodness of the Ummah
5. Do not give a view for one's personal benefit
6. Do not be stubborn on one's view
7. Be content with the decision of the Ameer
8. Practice with the heart and soul whatever the decision was
9. Consultation is a trust and it should not be brought before the masses
10. Recite this Du'aa' at the end of the gathering (سبحان الله وبحمده سبحانك اللهم وبحمدك نشهد ان لا اله الا انت نستغفرك ونتوب اليك)

15 etiquettes of Gasht:

1. Gasht is the work of the Ambiyaa'. Therefore one should have the importance of it at heart
2. Walk on one side of the road
3. Keep the gaze lowered and walk

4. Recite the third Kalimah when walking during Gasht. The third Kalimah is (سبحان الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة الا بالله العلى العظيم)
5. Have the worry about how Deen can become widespread
6. No one should talk. Only the person appointed to speak should speak
7. One should speak with humility and love
8. If he gives an incorrect response, then do not argue
9. Try to bring him to the Masjid
10. When the speaker speaks, then everyone else should listen attentively
11. One should make Du'aa' that one takes effect before Ghust
12. Do not stand in front of the door
13. Stand on the right or left so that you do not look at a Ghayr Mahram
14. Do not be affected by looking at some worldly item

15. There is shortcoming in one’s effort, so return seeking forgiveness from Allaah

13 etiquettes of urinating:

1. One should sit and urinate
2. It is better that one cleans the private parts with clods of sand and do spoil if not using
3. Then wash with water
4. If both are not possible, then with water
5. If this is not possible, then with clods of sand
6. If the place that has become impure is less than an inch, less than a Dirham, then the clod will suffice
7. If the place that has become impure is less than an inch, then tissue paper will also suffice
8. If urine has touched an area more than an inch, then it will be necessary to wash with water
9. Tissue paper is very beneficial for the one who has urine drops coming out
10. If impurity less than an inch comes onto the clothing, then Salaat in them will be permissible

11. It is better that the impurity less than an inch is washed

12. One should not face the Qibla and urinate-the front or back

13. One should open as least of the private area as possible

17 etiquettes when excreting/passing stool:

1. When entering the toilet, first put the left foot

2. Recite this Du'aa' before entering the toilet (اللهم انی اعوذبك من الخبث والخبائث)

3. It is undesirable to pass stool in the Qibla direction or direct ones back in that direction

4. One should open as least as possible the private areas

5. The English toilet should be clean

6. If the English toilet is cleaned with tissue paper it will become pure

7. After cleaning it, and then sitting by placing the buttocks thereon, one's body will not become impure

8. If the clothes touch it, it will not become impure
9. It is better that the anus is first cleaned with a lump of sand
10. Then one should wash with water
11. If both are not possible, then with water
12. If this is not possible, then one should clean with a lump of sand
13. If the place that has become impure is less than an inch, then the lump of sand will also suffice
14. If the place that has become impure is less than an inch, then tissue paper will also suffice
15. If the place that has become impure is more than an inch, then it is necessary to wash with water
16. It is desirable to take the right foot out of the toilet first
17. When coming out of the toilet, recite this Du’aa’ (غفرانك الحمد لله الذي اذهب عنی الاذی وعافانی)

18 etiquettes of Ghusl:

1. If there is some impurity, it should be washed first-wash the hands up to the wrists then the

private pars if there is any impurity there then any where there is impurity

2. Make Wudhu’ before Ghusl
3. Wash the hands up to the wrists
4. Rinse the mouth
5. Put water into the nose
6. Wash the face
7. Wash the hands including the elbows
8. Make Masah of the head
9. Wash the feet after Ghusl
10. Pour water over the body thrice
11. Put water wherever it could be made to reach
12. It is best that the private areas are not uncovered
13. If the private areas are open, one should not face the Qibla
14. Pour water over the body thrice
15. Do not recite any Du’aa’ in the bathroom

16. There is a utensil in which water is falling in from the tap and used water is also falling in, then too the water will be pure

17. If one has conviction that impure water has fallen into the utensil, then the water of the utensil is impure. It should be thrown away and new water taken and the Ghusl began

18. If soap fell into the water it is pure because soap is pure

Optional Salaat

There are 4 important rulings in Taraweeh Salaat:

1. Taraweeh Salaat is 20 Rak'ats. This is proven from the Hadith

2. This is performed in units of 2-after every 2 rakaats to make salaam

3. It is Sunnat to sit a little while after every 4 Rak'ats

4. It is Sunnat to complete the entire Qur'aan during Ramadhaan

5. For men to make salaat with Jamaat is sunnat

There are 4 important rulings in Tahiyyatul Wudhu:

1. The 2 Rak'ats performed after Wudhu' is called Tahiyyatul Wudhu'

2. Tahiyyatul Wudhu' is Nafl-sunnat e ghair mukkaidha

3. If one performed Tahiyyatul Masjid, then Tahiyyatul Wudhu' will be included in it

4. One should not perform Tahiyyatul Wudhu' in the undesirable time

There are 4 important rulings in Tahiyyatul Masjid:

1. The 2 Rak'ats performed when entering the Masjid is called Tahiyyatul Masjid

2. It is Nafl to perform Tahiyyatul Masjid
3. If one performs any other Sunnat, obligatory or compulsory Salaat, then Tahiyyatul Masjid will be done
4. One should not perform Tahiyyatul Masjid in the undesirable time

There are 6 important rulings in Ishraaq Salaat:

1. 2 Rak'ats performed after sunrise is called Ishraaq
2. Ishraaq Salaat is Nafl-sunnat e ghair mukkhaidha
3. This Salaat can be performed as 2 Rak'ats, or as 4 Rak'ats. It is better that 4 are performed
4. Ishraaq time lasts until breakfast time, about 9 o clock
5. Do not perform Ishraaq in the undesirable time
6. Perform Ishraaq 10 minutes after sunrise

There are 7 important rulings in Chaasht Salaat:

1. The meaning of Chaasht is breakfast
2. Perform 2 Rak’at at breakfast time, this is Chaasht Salaat
3. The time of Chaasht lasts from 9 o clock to just before Zawaal
4. Chaasht Salaat is Nafl-sunnat e ghair mukkaidha
5. One can perform 2 Rak’ats or 4 Rak’ats of Chaasht
6. It is better to perform 4
7. Do not perform Chaasht in the undesirable time

Salaatul Istikhaara:

If some important task is at hand, then perform Istikhaara. Istikhaara is not made regarding that which is obligatory or compulsory on a person, but there is scope, e.g. Hajj is obligatory upon you. There is no Istikhaara regarding this. However, one has done Hajj and now he wants to perform optional Hajj. So he should make Istikhaara for this that should I or should I not do it. Alternatively, one should make Istikhaara for marriage or other worldly affairs.

One should not ask others to make Istikhaara. One should do it oneself. Others will do wrong for you and sometimes they will take money and tell you wrong and upside down things.

The method of Istikhaara is that one should perform 2 Rak'at of Salaat and in Tashahhud, after Du'aa', one should read the Istikhaara Du'aa'. If one does not know it, then after Salaam one should read it looking inside. One should make Du'aa' that Allaah should make the decision of goodness in it. Whatever is goodness for the person.

1. It will be shown/indicated in a dream
2. The heart will be inclined to the work/task
3. Or hatred for the work will be put into the heart

If the heart does not incline towards something on the first day, then do Istikhaara for 7 days. Allaah willing, within 7 days, the days will be inclined in some way. If this does not happen, then repeat the 7 day Istikhaara.

This is the Du'aa' of Istikhaara,

اللهم انی استخیرك بعلمك واستقدرك بقدرتك واسألك من فضلك العظیم فانك تقدر
ولا اقدر وتعلم ولا اعلم وانت علام الغیوب اللهم ان كنت تعلم ان هذا الامر خیر لی فی
دینی ومعاشی وعاقبة امری او قال في عاجل امری وآجله فقدره لی وبارك لی فیه وان
كان شرا لی فاصرفه عنی واقدر لی الخیر حیث كان ورضنی به

Awwaabeen Salaat:

After the Sunnats of Maghrib, 6 Rak'ats of optional Salaat are performed. This is called Awwaabeen

Salaat ut Tasbeeh:

Every week or once a month or at least once a year one should perform Salaat ut Tasbeeh. One can perform it as 2 Rak'at or 4 Rak'at. The total number of Tasbeeh in the 4 Rak'at is 300 and in the 2 Rak'at it is 150. In 1 Rak'at 75 Tasbeeh is recited. There is no proper reference for 2 rakaats. It is 4 rakaats which can be read with 1 salaam or 2 salaam, both permissible ,with 1 salaam best. Shaami-vol 2 p 26

The sequence of Tasbeeh is:

4. 15 Tasbeeh after Tahreemah
5. 10 Tasbeeh after reciting the Surah

6. 10 Tasbeeh in Ruku’

7. 10 Tasbeeh after getting up from Ruku’

8. 10 Tasbeeh in the first Sajdah

9. 10 Tasbeeh when lifting the head from the first Sajdah

10. 10 Tasbeeh in the second Sajdah

The total in 1 Rak’at is 75.

The Tasbeeh is (سبحان الله والحمد لله ولا اله الا الله والله اكبر)

Tahajjud:

11. Tahajjud Salaat is Sunnat and carries great reward

12. In Salaat ut Tahajjud Du’aa’s are accepted

13. After Esha’, optional Salaat performed is Tahajjud

14. The time for Tahajjud is after Esha’ until true dawn

15. It is better that Tahajjud is performed in the latter part of the night

16. If no one could wake up and Tahajjud was performed after Esha’, then one will get the reward of Tahajjud

17. One can perform 4 Rak’ats or 8 Rak’ats of Tahajjud

18. It is better to perform 8 Rak’ats

The method of Nikaah

2 sane, mature, Muslim males should be witness. Alternatively, 1 man and 2 women should be witness. They should present the proposal and acceptance before the witnesses. The Nikaah will be done, even if it is not registered. Those people who are involved in adultery and cannot leave it should at least marry the woman so they could be saved from the sin of adultery. First the Khutbah should be recited, then the proposal and acceptance. After this, Du’aa’ for love between them should be made.

The Khutbah of Nikaah

الحمد لله نحمده ونستعينه نستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان محمدا عبده ورسوله ارسله بالحق بشيرا ونذيرا من يطع الله ورسوله فقد رشد ومن يعصهما فانه لا يضر الا نفسه ولا يضر الله شيئا يا ايها

الذين آمنوا اتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون ، يا ايها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء واتقوا الله الذي تسآئلون به والارحام ان الله كان عليكم رقيبا ، يا ايها الذين آمنوا اتقوا الله وقولوا قولا سديدا يصلح لكم اعمالكم ويغفرلكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزا عظيما ، ونسأل الله ان يجعلنا ممن يطيعه ويتبع رضوانه ويجتنب سخطه فانما نحن به وله وقال النبى صلى الله عليه وسلم النكاح من سنتى وقال صلى الله عليه وسلم فمن رغب عن سنتى فليس مني أو كما قال صلى الله عليه وسلم ربنا هب لنا من ازواجنا وذرياتنا قرة أعين واجعلنا للمتقين اماما بارك الله لك وبارك عليك وجمع بينكما في الخير وصلى الله على خير خلقه وعلى آله وصحبه اجمعين

Mahr Faatimi:

Mahr Faatimi is 500 silver Dirhams.

1530, 90 grams of silver is Mahr Fatimi.

One Dirham of silver is 3, 061 grams.

Multiply 500 by 3, 061 and you will get 1530, 90 grams – Mahr Fatimi

In terms of Tola, it is 131, 25 Tola of silver – Mahr Fatimi

A silver Dirham is 0, 262 Tola of silver

Multiply 500 by 0, 262 and you will get 131, 25 Tola of silver – Mahr Fatimi

1 Tola of silver is 11, 664 grams

Today, 10 grams is taken as 1 Tola

According to this, 1530, 90 grams equals 153, 09 Tola of silver

For Mahr, one should give 1530, 90 grams of silver or at the time of Nikah the value of it should be stipulated

Thameer ud Deen Qaasimi

Manchester

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About the Book

Thamratul Fiqh comprises of all the rulings of Salaat, Fasting, Zakaat, Hajj and Nikaah laid out simply in sections. The sections are obligatory actions, compulsory actions, Sunnat actions, desirable actions and undesirable actions of each of the fundamental duties in Islaam. All the rulings have been adapted from the classical Hanafi text, 'Nur ul Idah', studied in many countries. The rulings are numbered and the book is designed to make it easier for younger children to memorise them.

It also serves as an aid to the Imam of a Masjid to teach the basic rulings of Salaat, Fasting, Zakaat and Hajj to the Musallis.

Any Hanafi can easily refer to it for his day to day questions. It will prove to be a very handy book to any Hanafi.

It has 1025 easy simple laws especially designed for children.
It is useful handy book for adults also. It will serve as study
guide for the going out on long journeys such as Hajj or
Jamaat work or those in prisons.